Planning the Second Plan

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(FOUNDED BY MAHATMA GANDHI)
Editor: MAGANBHAI P. DESAI

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ENDS AND MEANS IN BHOODAN

(*By J. C. Kumarappa*)

In an Ahimsak Order we have to be always vigilant to keep clear the ends and means. A slight overemphasis on the end will lead to attachment and thence to himsa. Bhoodan Movement being a drive towards the establishment of Sarvodaya Order we must carefully examine its component parts and separate its ends and means and be ever watchful of our attitude to these.

The ends and means of Bhoodan may be classified as follows:

(1) Economic—The End: — Removal of poverty.
The Means:—Proper production and utilization of land.

(2) Social — The End:—To vest ownership in the community.
The Means: — Redistribution.

(3) Political — The End:— Peaceful transfer of land.
The Means:—Change of character and outlook through persuasion.

In visualizing the end clarity is needed, while we should look for purity in the means. The ends will take care of themselves as long as we employ the proper means.

Therefore we shall here concentrate consideration on the means.

1. Removal of poverty can be accomplished only by putting the land to proper use. When we produce for export or for the mills we create unemployment and increase poverty and distress. We should therefore concentrate on production for local use based on self-sufficiency. To educate farmers and workers on the details of this programme we urgently need Agrarian Colleges and Demonstration Centres.

2. At present private ownership characterizes land-holdings. We have to change this. There should be no private ownership—large or small. It is not good enough to take the land from the large owner and give it in small pieces to individual farmers. The lands must be leased out to the tillers for a period of years and their performance should be subjected to careful scrutiny. This step also needs the education of the workers through establishing Agrarian Colleges.

3. Persuasion should lead us to effect transfer of land peacefully. To persuade and appeal to the heart of the people we need workers. Trained worker is our means of attaining this. Here again the pointer is towards the establishment of Agrarian Colleges.

This short analysis drives us to the conclusion that our concentration must be on the worker. Focussing our attention on time and extent will lead us to violence. Targets are part of violent planning.

The workers, being our means, the core of our problem reduces itself to finding them. We cannot just draft the available ones from existing institutions. It will amount to violence.

To clarify this, I may be allowed to cite one or two outstanding instances in which during the emotional upsurge workers had deserted their post of duty to fill, what was considered to be a present need. (I trust the persons concerned will pardon me.). During the call for Jivandan, Smt. Ashadevi Aryanayakam nobly came forward to dedicate her services to Bhoodan. Was not her life already dedicated to Basic Education? Nai Talim is part of the Sarvodaya Order. While Bhoodan concerns itself with Economic, Social and Political spheres of Sarvodaya, Basic Education is a Cultural and Spiritual contribution towards building up of the future citizens. Which is more vital? Abandoning Basic Education and taking to Bhoodan is definitely a retrograde step. To use Biblical language, "It is not lawful to take the children's bread and cast it to the dogs." Similarly, Shri Shankarrao Deo and Shri Anna Saheb Sahasrabuddhe, who occupied key posts in the Sarva Seva Sangha, had taken to Bhoodan. There are hosts of others but these few are mentioned only to illustrate that our choice of means — workers — should not hamper the rest of Sarvodaya Programme.

When Gandhiji made a general call for Satyagrahis he cleared the courts, colleges and schools which were all outside the Order, nay, they were "anti-Sarvodaya" and their weakening was a progress. I may mention that I received definite instructions from Gandhiji at the time of every movement not to leave my post of duty. "Don't court arrest or do any overt act. And if you do your duty properly they are bound to arrest you." I had never

done an overt act or courted arrest and yet I was in jail seven times! If our life is a dedicated one within the Sarvodaya Order, we cannot desert it under any conditions. Fixing targets leads over-enthusiasts to resort to such acts. Let us beware of temptation.

There is no high or low in Sarvodaya. Even if it be scavenging, if it be done in a true Sarvodaya spirit it is as important as any other. The only thing that matters is Ahimsa. There is no greater urgency than that.

GOOD SOIL AND GOOD SOCIETY

(*By Wilfred Wellock*)

[In his essay, Science, Liberty and Peace, Aldous Huxley mentions Wilfred Wellock as one of the two or three pioneer thinkers who are making a practical restatement of the basis of true civilization. Mr Wellock — who was writing on Diet and Modern Thought in the vegetarian Press some forty years ago — here discusses the relationship between his food, his garden and his vision of the good society.]

Between the subject of diet and that of an integrated civilization stretches a wide gulf which it has taken me nearly a lifetime to bridge. A brief story of how this was done may not be without interest for others.

My first dietetic experiments took place in my early twenties, in a period of almost universal orthodoxy, when the least departure from a deep and narrow dietetic track branded one as a crank.

In my case, vegetarianism was an experiment, adopted in the pursuit of perfect health. One year of experimentation convinced me that food was a major factor in determining the health of a person or of a community, but to proclaim this was rank heresy. It was shocking even to hint that a diet of roast beef, bacon and suet puddings might not be the best foundation for a sound constitution. Illness might be a divine visitation or a hallowed mystery, but to question the outcome of a domestic economy which from time immemorial, had been the boast of every English household, was to challenge the foundations of civilization, indeed of life itself.

I soon became a vegetarian enthusiast. But it was not long before I discovered that one could go far astray, even become a chronic invalid, on a vegetarian diet. That disturbing fact led me to the conclusion that the science of health was in its infancy. a discovery which stimulated inquiry.

A two penny pamphlet on "Colds," led me, in my twenties to the two-meal habit, which I have kept ever since; but the balance of my diet has changed considerably from time to time. During the last ten years it has approximated to that laid down by Dr. Hay. I am an early riser. After a cold bath I drink two or three cups of weak China tea, and then work for three or four hours. We have our first meal about ten o'clock, and our second about 4-30. The first consists of a good salad or cooked vegetables, various proteins, but usually cheese or nuts, mostly uncooked and a liberal helping of fresh fruit. We never have puddings or pies. All our fruit is home-grown, with the exception of plums.* We grow enough to provide a daily helping fresh for ten to ten and a half months, and bottled for six to eight weeks. The second meal usually consists of salad, lettuce predominating in summer and cabbage or sprouts in winter, possibly a little dried fruit, or honey, wholewheat bread generally home-baked and a little home-made cake. Our protein intake is two to three ounces per day. Fruit and vegetables constitute about sixty per cent of our diet and carbohydrates about twenty per cent. Of course, we have to modify this regime when away from home.

With what result? Simply that we keep well and fit, are very energetic, and enjoy life and all its demands immensely. We have never had a family doctor, and we never take drugs. We work hard all day long, varying our activities as much as possible. If untoward symptoms appear, we can usually spot the cause on reflection. National 'infections' pass us by.

During the last ten years our experiments have been in a quite new field. We have been alarmed by the widespread and growing use of chemical soil fertilizers and the extension of soil erosion all over the world; and since we personally abstain from drugs and chemical 'foods', we have pursued the problem. This led us to the subject of compost cultivation, to Sir Albert Howard and his excellent book, *An Agricultural Testament*.

Sir Albert Howard experimented for over thirty years in India trying to rid tea plantations and other crops of various pests, but he refused to pursue the orthodox methods of accepting the pests and then hunting for serums with which to destroy them, and turned his genius to the problem of so raising the health of plants that they would be disease-resisting. This process attracted me at once, because it was precisely what I had been doing with my own constitution for nearly forty years. When later, I explained this parallelism of Sir Albert he was deeply interested. Howard's constructive methods were highly successful, so much so that he spent his last years in a heroic crusade to establish a cycle of health from the soil to the plant, from the plant to animal and man, and from them all back to the soil.

His composting method is based on a study of the forest floor, where, he contends, soil exists in its most perfect form, being a compost of vegetable and animal wastes, under conditions which he studied and explained. He and his followers have proved by innumerable experiments that compost-fed plants are disease-resisting and that animals and persons fed on compost-grown food are also healthy and disease-resisting. Recent analyses have shown that such food contains a far bigger percentage of vitamins than food grown on chemically stimulated land.

I have proved these contentions from my own garden. Indeed, I have discovered that a cabbage

may be much less than a cabbage by reason of mineral deficiencies. Six months living on the fruit, greens and vegetables fresh from a composted garden makes an astonishing difference to one's vitality, mental alertness and general fitness. I have composted by the Howard method for eight years. The quality of my produce has improved year by year — its colours, flavour, energizing and satisfying qualities. I never spray, and my trees and plants will bear inspection. Incidentally, one also gets bigger crops.

In regard to fruit, from 350 square yards, I average thirty pounds of strawberries, eighty pounds of raspberries, seventy pounds of dessert gooseberries, a few blackcurrants, twenty pounds of pears and 650 pounds of apples, while from sixty square yards I get ample supplies of peas, sugar peas, broad and runner beans, a small quantity of carrots and beet-root and quantities of cabbage, bracooli and sprouts. The spirit has to be fed, too, and so we have two lawns and an ample flower area.

This experience has convinced me that we ought to return to the ancient custom of cottage gardening and thus of providing a good-size, garden with every house. Family gardening in conjunction with a craft, small trade or other social service would make a good life for any man, creative, responsible, personally satisfying and socially beneficial.

It is one of my ambitions to discover just how much land and labour are necessary to produce all the greens, vegetables and fruit required by a family of four or five people living on the lines above described. The time required would be much less than many suppose, yet what immense spiritual and physical results would accrue! Many fight shy of compost gardening because of the time it takes, yet I have found that it saves time. Composted land is easy to work, while a loose top soil simplifies weeding, and weeds are welcome in the compost heap. More important still, a composted garden does not require digging. The cue to this fact was also got from a study of the forest floor. Nobody digs a forest. My garden has not been dug for four years, and my crops are better than ever before, both in quantity and quality. Composting is the secret of maximum worm population and bacterial content, while the worm tracks provide the ideal conditions for aerating the soil and conveying nutriment to the roots of plants.

All these investigations are a part of my search for the good life. They commenced with the search for healthy living, but later merged into a wider search of which they were a vital part.

Responsible, creative living by integrated persons in an integrated society is the privilege, or right, of very few people in this highly mechanized and centralized civilization. I believe that the modern decay is primarily due to that fact. To restore these long-lost rights and values calls for industrial decentralization and the marriage of town and country in a new kind of social unit. The present industrial set-up, which is a product of the exaltation of money-values, has produced a monotonous shoddy world, a mechanized man, and a mass-kind 'democracy', which becomes as potter's clay in the hands of the totalitarian state.

I believe with Gandhi that civilizations which lose contact with the soil are short-lived. Nothing less than creative living and close contact with nature can restore health and stability to this waning civilization. It seems a far cry from a healthy diet and the cultivation of a garden and other creative pursuits to an integrated and stable civilization, but in the age of totalitarianism and the atomic bomb the connection is as close and as vital as day and night.

(From *The Sower*, Autumn-Winter, 1954)

OUR GREATEST NATURAL RESOURCES

(*By Maganbhai P. Desai*)

Charles Bowles, Ex-Ambassador of U.S.A., has posed for India's planners a very serious question. The question is: 'What about India's greatest natural resources — her young people?'

Our planners today are very much preoccupied with things economic and monetary only. It is a truism that moral and mental resources are any day far more important than the material ones for a nation. Can our planners afford to forget this? How otherwise can they provoke a man of Shri B. G. Kher's eminence to ask in the way he did while inaugurating the Second Session of the All India Primary Teachers' Conference at Puri? He said, "Are stronger, better and purer men less valuable and less important than cleaner houses, wider roads, bridges and irrigation dams?" His plea was that "much large portion of our finances (should be set aside) to bring up and educate our children into self-supporting and self-reliant honest men and women."

The question is, if the young man in India grows up without fundamental or basic national education and hence goes down, what will all else mean and for whom will it be?

Pandit Jawaharlal Nehru while addressing the Press Conference the other day at Delhi remarked about the Indian humanity in these terms: "Every human being is an uncertain factor and there happen to be 360 million uncertain factors in India."

The people are not the material for the politician's or the economist's scheme or pattern of things. It is a pity that this aspect of national work is out of sight. Shri Kher at Puri has criticized it by saying, "Each State has its own policy or lack of it and the nation drifts along according to the views of the persons in charge for the time being." He therefore stressed the need for "discovering for ourselves a system of national education suited to our national requirements".

All planning and pattern of society can grow and thrive only on the strong basis of a sound system of national education. Then we will not be working with our material resources only but the mental and moral resources will also be associating themselves in a true way. Then only can planning from below march according to the genius of the people at the bottom and not as the planners or the Government see from above — from their "air-conditioned" outlook.

3-6-'55

HARIJAN

June 11 1955

PLANNING THE SECOND PLAN

(By Maganbhai P. Desai)

What is called the 'Plan-frame' is being thought out for the Second Five Year Plan (S.F.Y.P.). It appears as if this were a job for economists and statisticians only. This has been the defect of what is going on in India as a 'Plan' for the last few years. Of course, when one thinks to do a certain thing, one should investigate its monetary and financial aspects also. But what work should be undertaken, with what aims and objects, and what should be the priority, is the soul of a Plan. This is not a matter for economics or statistics to decide. It is a question of India's reconstruction — India's ultimate future and destiny.

From this point of view, it may be said that what is described as the Socialistic Pattern of Society is set as the aim for the Plan. But what it will mean is not clear. Its meaning will be as the Prime Minister gives to it.

From what we learn about the Plan so far, we find that the Plan-frame will cost about 6300 crores of rupees, of which 2000 will go to the Private Sector and the rest to the Public Sector.

It is being noted with some pride that this Plan will be very much larger than the first one. And the results from the same that are foretold or expected to come suffer automatically from proportionate exaggeration.

How to secure this large amount is a big question. Ways and means are being thought out for it. The following are obvious :

1. Taxation and National loans and savings,
2. Over-issue of printed currency,
3. Foreign aid.

The Finance Minister has recently declared that 100 crores will have to be found every year as additional income from taxation, during the S.F.Y.P. period. He hopes he can have that amount. What will happen to the Plan if the hope would not be realized, will be a matter then. The chief concern at present is to frame a big Plan !

Another thing which he declared was that during the Plan period, there will have to be deficit finance to the tune of 1000 crores. Opinions of economists, Indian and foreign, who believe in this method of finance have been mobilized in its support, although there is no economist who believes the method to be true and reliable *per se*. All say that there should be due caution when undertaking it, otherwise the evils of inflation will set in causing more harm than good to national economy.

We can see the forebodings of this method even today, as it is in vogue even at present. The effect is that prices except in agriculture are not falling. That means that the end-effects of deficit finance are on the weakest and the largest section of our people— the peasant, as it is generally presumed to happen. And Government is not taking any substantial step to appreciably stem them from so falling. Deficit finance is not being requisitioned to help it. One may well take it that this will continue to be so, because there is the mistaken idea that there are only two sectors of our economy — the public and the private industries. Really speaking, there is the third sector—agriculture and village industries, which is a truly national sector worked by the vast majority of our people. This is not held worthy of distinct and separate consideration.

The third source of help is foreign countries, chiefly America. The amount available from this source is not very big. I do not know the exact figure; however, I remember, it is within 5 to 10 per cent of the total Plan amount. But it is a very intriguing affair. Therethrough America can have an effective hand in our economy and development policies. It might be having economic and commercial infiltration which is bound to have political effects too.

Therefore, the common people of India should tell Government to give up deficit finance and foreign aid. That these people are not vocal enough today makes Government's responsibility doubly great. The Plan-frame could be truly solid and self-reliant only without these two sources. It would be disastrous for the country to bank and base the next Plan on these two. They may at best be taken as merely casual and therefore negligible and worth giving up. (In passing I may note that the question of foreign exchange is relevant here. It is surprising that no economist has put this aspect of the question before the people though it is a relevant aspect.)

There are other reasons also — administrative and otherwise, for not going in for such big plans and projects. The bureaucracy is not fit to undertake them on various grounds. The level of our people's general education also is too meagre to bear the strain of a highly technological order.

And if we examine carefully, we find that there are many things worthy of first priority that are sidetracked by the big talks of gigantic schemes overshadowing them. This surely we cannot but worry about.

(From Gujarati)

31-5-'55

SHRI VINOBA IN ORISSA — VI

As the company was passing through a jungle Vinoba was asking them, "Do you know that people from Nagpur came into Orissa in the old days?"

Someone replied, "We do, and history is repeating itself today."

Vinobaji pointed out, "But there is a difference. People in those days came riding their horses, swords in hand. That was aggression; while ours is simple moving about. The Buddha had called such moving about *chankramana*."

The difference between aggression and *chankramana* is now apparent to us. Foot-marches have taken the place of horse-riding, a musical instrument has replaced the sword, and heart filled with love has taken the place of one full of hatred, and in the place of tendency to be aggressive the tendency to serve the people is in evidence. And Vinoba, today, is performing the sweet task of awakening Ramji sleeping in the hearts of the people by singing the harmonious music of a truthful idea to the accompaniment of his instrument. He goes to every village, knocks at the door of every human heart and sings, "Wake, O son of the Raghus!" He is never tired of declaring his faith that once Rama — God — was awakened his task would be over for He would then take care of the rest of the job.

When we saw in the small village of Odanga one worker after another rising in the meeting to take a vow in all humility that he would apply himself solely to the work of Bhoodan till it succeeded and that he would be answerable to God if he committed the slightest mistake in carrying out his responsibility, we were convinced of the truth of Vinoba's assertion.

It gladdened Vinoba's heart to witness the irrepressible faith of the workers. He then showed them a remarkable way to proceed about their work:

गेयं गीतानामसहस्रम् । ध्येयं श्रीपतिरूपमजस्रम् ॥
नेयं सज्जनसंगे चित्तम् । देयं दीनजनाय च वित्तम् ॥

— Repeat the Gita a thousand times, contemplate the unchangeable form of Lord of Lakshmi, lead your mind to the company of the good and give wealth to the poor."

He explained that these four acts of the workers would correspond to the four things — the conch, the wheel, the mace and the lotus flower Vishnu bore in His four arms. To repeat the name of the Gita, to contemplate the form of God, to live in the company of the saints and to give what you own in gift to the poor — these four missiles would be in the hands of the workers and he would be sending them out into the wide world with the four arms of Vishnu who protects and sustains the world.

It is now two days since Vinoba has finished his march through the Puri District and entered the Ganjam District. Since then also his camps happen to be in the lap of the dense jungle and the valleys of the mountains. When he reached one such spot he was welcomed by men residing in the forest. They were shouting the slogan: "To whom does land belong? To him who would till it."

Vinoba approached one of them and affectionately put to him the question, whether land should not be given to everyone. The friend humbly replied that it should be and that he had given eleven *dismal* (a measure of land) and had now left to him eleven *dismal* out of that which he had owned. Praising him Vinoba said that here was to be seen the heart of India which invariably responded to the demand of righteous duty. Most of the people present in the meeting were landless. In the words of Shri Vinoba they were all "representatives of Lord Shankara".

Vinoba gave to them the secret of his mission in the following words. "All of you go to your respective villages, hold meetings, form groups and go singing to those who own land. Sing to them that Baba asks land to be given to the landless. While making the demand do not get angry with anyone, but carry the message to everyone that just as air and water are for everyone so too is land. You have fifty thousand villages in Orissa. So you must hold fifty thousand meetings. I am confident that if you carried this demand to those who own land in the manner I have shown their hearts would melt."

Vinoba has recently begun his strong attack on the demon who divides. At Nandighat he explained his policy of unity, "I wish the landless in the village to stand up and make their demand without fear. I also wish the landowners not to wait for the demand but of their own free will to declare that they have given up their right of ownership. Let them ask the landless to oblige them by accepting the land that would come to their share. Let them also tell the landless that if they needed seed they will give it to them and they will also give them bullocks. This they should do out of their love for their landless brothers. Just as the two hands meet in *namaskara* — bowing — let the landless proceed from one end and the owners from the other to meet in bowing to God. Today the two hands are not meeting and remain apart. When the one will cast away possession and the other slavishness the two will come nearer to unite into a bow to the Lord and the way of *bhakti* will be firmly established."

Vinoba proceeded to say that it was a good sign that the villager had fully understood the message of the revolution. He was glad that the voice of India rang out in the world and that the Prime Minister was moving round it delivering the message of peace. Vinobaji further pointed out that if the Prime Minister was also able to tell the world that we in India had solved our problems peacefully and non-violently his words would carry greater weight.

Welcoming with pleasure the ten-point resolution for maintaining peace in the world and preventing nations from going to war to settle their differences passed at the Bandung Conference in session Vinoba declared that he had no doubt we could establish peace in the world if we applied our whole strength to our task for the coming two years. The news from Bandung had heartened us and the work we were performing here was surely going to give strength to the world. After all Vinoba said giving peace to the world lay in the hands of Him who had created it. But we had to help Him, even as the monkeys had helped Shri Ramachandra, by becoming the instruments of peace in His hands. To that end, however, as the first step, we had to solve the problems facing our own village. In conclusion he exhorted those present to remember that only he who would solve his own problem could solve the problem of the world.

29-4-'55 K. D.

(From Hindi)

Panch-Sheel

For securing international peace and no-war in the world, Pandit Jawaharlalji thought out a code of international conduct in the shape of five 'sheels' (शील) or 'vratas' (व्रत) and they came to be called by the beautiful name 'पंचशील' *Panch Sheel.* The word began to be spelt in English as '*Panchshila*'! Queerly enough in the Indian languages journalism this came to be written as पंचशिला (meaning 'five stones')! A radio speaker in English also pronounces it as that! I learn that some people in Delhi pronounce अशोक Ashok as अशोका!

This is really a shameful thing for us, that we would follow the English-walla who wrongly writes and speaks an Indian word. What a tragic thing for us to spoil such a beautiful Indian word through our own ignorance! English writers should at once correct the spelling of the word and write it as 'Panchsheel'.

14-5-'55 M. P.

(From Gujarati)

CHEAP BUT BEAUTIFUL HOUSES

[The following is from an article written for Unesco by Hall Winslow (Unesco Features No 133, 17 December 1954.) V.G.D.]

When a critic told Hasan Fathy, architect, that the village he had designed near Luxor in upper Egypt was too beautiful, Hasan replied : 'If you had wanted something ugly, you should have given me more money.'

They were talking about New Gourna, government-sponsored attempt to provide new homes for 9,000 persons of old Gourna, who were living in huts built over the old burial grounds of ancient Thebes. ......

Since there was little money to build new houses, economy was the government's basic consideration. Therefore, they engaged Hasan to build a new village. ......

Most architects would have started with visions of cement blocks and reinforced concrete. But unnatural, monotonous, cubistic mass housing offended Hasan, who was steeped in the simple magnificence of pharaonic traditions in sculpture. . . . . . . Besides cement and wood were too expensive to use in this new village. . . . . .

Hasan's solution was based on the cheapest of construction units· the mudbrick, already used in its crudest form for inexpensive dwellings in the region. Since there was almost no rain, there was little danger of weathering. Limestone foundations could be laid where dampness was likely. The bricks could be given a smooth coating of attractive cream-coloured plaster which would harmonize with the landscape. They were capable of infinite variation, thus avoiding a monotonous plan.

But the best mudbrick is no simple mixture of water and soil. It must contain straw for strength. To prevent warping, crushed limestone is brought from the hills and added to the mud mixture. At the proper consistency, the mixture is shaped in wooden moulds by craftsmen who then lay out the wet bricks in carpet-like rows under the blazing sun. Each moulder turns out 500 bricks a day.

The walls were thus provided for. But how were economical roofs to be found ? Roofs should be fireproof, vermin-proof and strong enough to carry second storeys. The usual style-beams covered with palm fronds and then plastered with mud — were weak, inflammable and a paradise for insects. Besides wood was expensive in Upper Egypt.

Egypt's past gave Hasan another hint. Not far from the site of New Gourna stands an old monastery, now used as a stable. Its walls are of mudbricks. Its rooms are roofed with a series of mudbrick domes in the byzantine style— graceful half-spheres built tier upon tier laid concentrically to the apex.

Hasan discovered that masons in Asvan still had knowledge of this old technique. He brought them to New Gourna and construction began.

In this way one of the world's noblest architectural forms started a new career, not far from its homeland in Mesopotamia. Unknown to the ancient Egyptians, the dome was first used by the Assyrians, disregarded by the Greeks but developed by the Romans, and now crowns some of the most beautiful structures ever made by man such as St Sophia in Istanbul, St Peter's in Rome, the Invalides in Paris.

The shops are covered by a method even more ancient than the dome. This is the leaning-tiered vault, founded in the granaries of Rameses II, which are 4,500 years old,but many of their roofs still stand. These vaults can be laid up without wooden supports of any kind.

For houses the closed courtyard was used, since sand storms are frequent. Latrines covered with stone-slabs were provided in the courtyards. Mud ovens such as those made by every house-wife had the added virtue of mud flues to carry off smoke. Inside in the parlour a European-style stove adapted for mud construction provides inexpensive heating. In the family room are found a cooking place with a hood to carry off fuels, a built-in fuel bin and a trough for washing dishes.

The villagers generally stable their livestock in their dwelling but Hasan made sure that the stable is separated from the habitation area by a turn in the entrance corridor. ......

New Gourna stands as proof that beauty and economy spring from their own region. Behind it is the most modern of architecture theories, applicable the world over. It is this : building should be based on human needs and on a subtle harmony of man, customs, materials and climate.

CANCER

(By C. Rajagopalachari)

Some honest physicians and statisticians boldly gave out their view that from a study of figures they felt that cigarette smoking was one of the main causes for the occurrances of cancer among otherwise healthy men and women.

Now cancer is a terrible disease and men and women, naturally, are averse to taking any chances with it. When the above opinion was published there came a quick and accelerating drop in the consumption of cigarettes.

The cigarette trade is a highly organized business and it is an all-world trade that has absorbed a tremendous amount of a capital and human energy. The "rash" announcement of scientific apprehension about cancer was not to the taste of the cigarette trade-bosses. The mischief however had been done and it took some time for the trade to open its eyes and deal with the matter. But not much time was lost—soon everything necessary was done and now, doctor after doctor, some of them not very famous otherwise or known for medical or hygienic research, are one by one coming out with small communications which secure attractive space in the daily press of all countries. The daily press is always in an awkward position with advertising businessmen.

It is now pointed out by men with medical degrees attached to their names :

1. That cancer is caused by several other causes besides cigarette smoking.

2. That it has not been conclusively established that cigarettes cause cancer.

3. That quite a number of cheerful people have resolved to continue smoking cigarettes in spite of the medical opinion recently published, even those who have won running records and the like.

4. That it is possible the mischief is due to the paper and not the tobacco, and cigarette manufacturers are philanthropically busy improving the quality of the paper, etc., etc.

Now these and other informative points are set up against the adverse medical opinion. It may be interesting, but who wants absolute proof that snake-bite is fatal before desisting from playing with cobras ! Most men and women do not like to develop cancer, either immediately or later on in life, and they prefer not to take a definite risk in the matter. Trade is for human happiness. It will not do to ask people to take risks with health for the sake of trade.

(Reproduced from "Alert", Jan.-Mar. 1955)

PREVENTIVE MEDICINE

To
The Editor of *Harijan*
Sir,

It was reported in last week Bombay newspapers that the Bombay Municipal Corporation had adopted the plan of inoculating children in municipal schools and other children with diphtheria vaccine on the suggestion of the Health Officer.

But in London *Truth* — a newspaper well known all over the world — an eminent British doctor says that,

"Sweden without any inoculation treatment has almost stamped out diphtheria.

He says in Germany where inoculation for diphtheria was practised with great thoroughness, the number of cases of diphtheria increased threefold from 46,905 in 1928 to 149,490 in 1938.

In recent years 30,000 cases of diphtheria in fully inoculated children have been recorded in England.

No guarantee can be given that the inoculated child will not die of diphtheria or even from the severe reaction, caused by inoculation......Let us have the truth!"

Dr. Sir W. A. Lane, the famous British Surgeon says:

"It is much safer to endeavour to create a natural immunity by fostering good health than by attempting to induce an artificial immunity by doubtful vaccines."

Dr. Shepherd writes:

"Diphtheria is largely a matter of public sanitation. Improve drains, improve the water supply and diphtheria will become a negligible factor. You will never get rid of diphtheria by pumping products of the disease into the system; you will only get further and worse diseases. Follow the natural laws of health, keep yourself well by simple living, by drinking clean water, by eating clean, unadulterated food and thus building up a strong healthy soil in your body which will then be able to resist all disease germs."

Dr. R. F. Ould, M.D. of London University, M.A., Barrister-at-Law and a man of great ability says:

"Belief in inoculation is one of the present-day fads of the medical profession. It has no backing of common sense and so is utterly untrustworthy. It is a case of the remedy being worse than the disease. Ask the doctor who wants to inoculate whether he can guarantee that it will do no harm and whether it may not even kill the child. He can give no guarantee at all. To give a dangerous inoculation against a disease which may never happen is the height of folly and all sensible parents will firmly turn it down."

54, Wodehouse Road, Yours truly,
Colaba, Bombay 5 Sorabji R. Mistri

[Recently Shri Rajaji also has raised his strong voice of wisdom and learning against B.C.G. It is a good thing he has done. Such prophylactic treatment of various diseases, born of modern one-track medical mind, is growing to be a veritable disease by itself. I do not know how far the fear complex is being exploited to push in these doubtful remedies. The layman's view should be to avoid them and pay more attention to hygiene and sanitation. The Government also should spend its money rather for the latter than for importing foreign medicines of dubious utility.

26-5-'55 M. P.]

NOTES

Shri N. M. Joshi

Shri N. M Joshi, the veteran labour leader, suddenly passed away on 30th May last at the ripe age of 76. He was one of the oldest Servants of India, though he did not technically continue to be so for the last few years. He was a great humanist. All his life he espoused the cause of the underdog and in whatever field of social service he employed himself—co-operation, labour, civil liberty, local self-government etc. — his passion to help the poor, the down-trodden was the common and the most noteworthy motive. This he did with almost a religious faith and zeal behoving a true follower of his great master, Shri Gokhale. He was, I think, a true rationalist. It was this approach to problems of the nation that endeared him to all his co-workers and in the last few years he could befriend and guide young workers even, who were fired with Communistic zeal. He will be chiefly known to posterity as a great labour leader who looked to the interests of the labour movement in India for well-nigh a generation.

May his devoted life of service inspire young men to serve the Motherland in his noble and dedicated manner.

4-6-'55 M.P.

Cottage Match Industry

The Government of India has placed at the disposal of the All India Khadi and Village Industries Board an aggregate sum of Rs. 4,43,800 for the organization and development of the Cottage Match Industry. This industry comes under the category of the newly created "D" Class factories with a daily rated capacity of 25 gross boxes and has been accorded an excise preference in order to enable it to meet the competition of bigger factory units.

Out of the amount sanctioned by the Government, Rs. 1,00,000 will be utilized as working capital of Co-operative Societies of match manufacturers for marketing cottage matches, while Rs. 2,25,000 will be distributed as loans among 150 Co-operative Societies and other recognized institutions which take up the work of organizing the manufacture of cottage matches at Rs. 1,500 per unit. The balance of Rs. 1,18,000 is provided for meeting the expenditure on training programmes.

Training facilities are at present available at Khadi Pratishthan in Sodepur near Calcutta, which is a Training-cum-Research-cum-Production Centre. Training is given under the direct guidance of Dr. Satish Chandra Das Gupta who has introduced new innovations in the techniques and processes of match manufacture. The course of training is of 3 to 4 months' duration and facilities exist for the training of 40 candidates at a time.

During this year the Sodepur Centre expects to train 120 candidates in the manufacture of matches from bamoo splints and the use of paste and straw for veneers. Selected candidates are given, besides third class rail fare to and fro, a stipend of Rs. 60 per month for science graduates and Rs. 40 for others. Ordinarily admission is reserved to candidates sponsored by State Khadi and Village Industries Boards and recognized institutions. But applications for admission from other individuals will also be considered.

No specific period has been fixed for admission and training for each course. Candidates will be admitted as and when applications are received and selection for admission is made so that continuous training activities could continue and facilitate those who desire to start cottage match manufacture to have the training according to their convenience. Those who desire to undergo training in cottage match manufacture, therefore, can write for details to the Organizer, Cottage Match Industry, All India Khadi and Village Industries Board, Khadi Pratishthan, Sodepur, Near Calcutta.

A. I. K & V. I. Board, C. K. Narayanswami
Army & Navy Building
Bombay-1

WATER SUPPLY IN INDIA

(By Rajkumari Amrit Kaur)

[The following is from a broadcast speech by Rajkumari Amrit Kaur, Union Health Minister, on the occasion of the World Health Day, April 7, '55]

The theme for World Health Day this year is 'Clean Water Means Better Health'. We are all painfully aware that in our region waterborne diseases such as cholera, dysentery, typhoid and various worm infestations are responsible for millions of deaths every year and the economic loss thus sustained is a powerful deterrent to industrial and agricultural development. And yet all these diseases are preventable.

I can do no better at this stage than repeat the words of Dr. Candau, Director-General of the World Health Organization, who says in this connection :

'Abundant supplies of clean water have always been a necessary condition for the rise of the great civilizations of history. Civilizations and cultures were nurtured in the valleys of famous rivers — the Nile, the Euphrates, the Indus, the Ganges and the Yangtse. As these civilizations flourished, however, their growing populations only too often themselves poisoned the water on which their life depended.

'As little as one hundred years ago, typhoid, the dysenteries and other diseases caused by polluted water still ravaged the peoples of all the continents. Then around 1850 the foundations were laid of the great science of public health which has achieved almost miraculous results during the last few decades in bringing down mortality rates and raising health standards.

'A great deal of this improvement in Western Europe and North America has been due to the purification of water supplies and the sanitary disposal of human wastes.'

We, in India, have not been unaware of the lack of facilities for the supply of safe water to the population of our country. But unfortunately the problem is so vast and the resources available for tackling it so limited that it has not been possible to do as much as we have liked to have done.

The existing water supply position in our country is woefully inadequate. Only 16 per cent of the total number of towns in India have protected water supplies. These only serve 6.15 per cent of the total population or 48.5 per cent of the urban population. About 80 per cent of India's population lives in the rural areas and they rely mostly on an unpiped water supply from wells, tanks, springs and streams. These figures indicate the vastness of the problem yet to be tackled.

The ignorance of health rules makes the people their own greatest enemies, for they pollute their own water supply without realizing with what dire results for themselves. The greatest single factor all over the world leading to sources of potable water being contaminated is man's unfortunate habit of using the water to dispose of his waste products.

To give you an idea of the toll of life, taken by cholera and dysentery and diarrhoea I might mention that cholera claims annually about 50,000 lives while dysentery and diarrhoea take about 1,70,000 lives out of a total of 3.8 million deaths per year from all causes.

The Government of India appointed an Environmental Hygiene Committee in June 1948 and that Committee submitted its report in October 1949. Its recommendations have been widely appreciated and accepted in theory, but alas ! their implementation has not so far been possible on any large scale on account of financial stringency.

In April, 1954, my Ministry put out a proposal for a National Water Supply and Sanitation Programme. This was approved in principle by the Planning Commission. After working out the various details, the urban phase of this programme was finally sanctioned in August 1954 and communicated to the State Governments. Similarly the rural phase of the programme was sanctioned and communicated to the State Governments in September 1954.

Originally Rs. 6 crores were sanctioned as loans for the urban schemes, but later an additional sum of Rs. 6 crores was made available to meet the increasing demands of the States. The States have sent in their schemes most of which have received the approval of the Government of India. As to the rural water supply and sanitation phase of the programme, Rs. 6 crores were made available for outright grants to the States to meet 50 per cent of the cost of the sanctioned schemes. Preference is given to those schemes which can be substantially completed.

[Is this not one of the items of topmost priority in the eyes of our Planners ? It is a matter of national shame indeed to learn that India under Swaraj does not still provide clean potable water to her citizens. Big talks of bunds and electrification pale into insignificance before this state of affairs.

The speech of the Union Health Minister reveals the usual bias of Government policies and programmes in favour of urban areas in health matters also. The problem in India is a new problem — a rural problem, not an urban one as in the West. Unfortunately our administration today is too much under the Western impress to be really healthy or helpful to us. It is therefore that industrialism under the garb of a 'Socialist Pattern' has usurped the place of the real problem which is India's humanity living in villages at a level of education and technology far below that of the glamorous West. Democracy requires that we must have wisdom and originality enough to work at that level and from that stage. Importing Western urban know-how and blindly copying it here will not only cost us in money, but also in real progress. The latter depends on the resurgent Indian village and its real advancement. Water is a prime need; surely India has enough money to secure its supply forthwith. How does the new Plan-frame fare *vis-a-vis* this dire need of our people ?

3-6-'55 M.P.]

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